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THE

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Vol. XLV March 1945 No. 3

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE MUSLIM WORLD : ITS PRESENT & FUTURE—I

The Muslim world which stretches from Morocco to the East Indies in a continuous block covers an area of the greatest strategic importance for future developments in world history. These lands, lethargic for centuries, have now been shaken to the core by world events. Politically, at long last, they seem to be astir with a purpose. Steadfastly loyal to the Allied Cause during the crisis of the war, as victory draws near, the Muslims perceive a new world gradually taking shape in front of their eyes, but the position likely to be assigned to them in the coming post-war settlements leaves them a prey to doubt, misgivings, and fear. Egypt, in theory free, is subject to some treaty restrictions which seem unwelcome to her—or unnecessary in view of her proven friendship for Britain ; in addition to which there is the problem of her claim to the Sudan. The open, gaping, festering sore that is Palestine is known to all. Syria and Lebanon complain of betrayal at the hands of a resurgent France intent upon saving something at any cost from the wreck of a great empire. The oil in Iran and the strategic importance of the Persian Gulf may well cause an international tug-of-war between various "influences"; and it is said oil has been discovered in Arabia too.

These are disturbing thoughts, and there is no doubt the Muslim world has reached a turning point in its history. Whether this turning point would put it back on the road to greatness reminiscent of its irresistible surge in the early centuries of its life, or hurl it deeper into the abyss, is a question of transcending interest.

How the Muslim peoples are going to fare politically in future we leave aside for the present. Islam first and foremost is a

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religion. Its political power, when it was the dominant force in world affairs, rose out of its supreme value as a religion, and the question of a religious revival naturally takes precedence. We may therefore proceed to study this possibility first.

Of the modern movements in the religious world of Islam only one is deep-rooted and really well-organised—the Ahmadiyya Movement. The rest, really speaking, do not deserve to be called movements as they represent only haphazard, disjointed, fragmentary tendencies in the thought of scattered individuals.

Modern Educated Young Men

These tendencies, diverse and multifarious though they are, can yet be described in one sentence. They are directly traceable to a deplorable lack of real faith and conviction in the truth of Islam as a religion—in the existence of God, as a matter of fact. The drift is most noticeable among the so-called "enlightened" men, educated more or less on Western lines, who occupy positions of political leadership. The materialistic view of life having penetrated deep into the core of their being, they stand in great awe of the "progress" achieved by the white man, with the result that (unconsciously, perhaps, in many cases) they begin to measure things according to standards with which a European or an American is accustomed to measure them. The religious impulse withers away into lifelessness when the moving spring is missing.....*the belief that there is a God.* With this conviction gone, a modern educated Muslim is apt to look upon attendance at the mosque five times a day for prayers as rather silly and old-fashioned. To have to perform *wuzu* is sillier still. And as for observing the month of fasting, well, he would beg your pardon for saying so but it was really the height of absurdity to think that God was pleased if a man starved himself day after day for one month. Look at the Europeans, how thoroughly they had cast off such childish notions! They hardly went to church once in a way; many people never went there as long as they lived. They went to the cinema instead; or, if they had the money, they went to the theatre or the opera. That was recreation anyway. But what on earth could be the use of going to the mosque and posturing there in a ridiculous manner—now standing, now bowing, now prostrating, and repeating the procedure until all the bones in one's body began to ache! If you wanted exercise, you should go to a gymnasium; or, better still, have a pair of Sandows's grip dumbells or a set of chest expanders in your own room. Or you should go for a walk, play cricket—do any thing sane and healthy. But what wa the point in going to the mosque?

The thoughts of Muslims "touched" by the Western fever run somewhat along these lines. Such men understand culture—that is European culture; they understand philosophy—that is European

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philosophy ; they understand art—that is European art : they know everything ; they are really educated modern men. The only trouble is they do not understand their own culture ; they are not aware of the truths bequeathed to them by their own fathers : they have lost the art of living their own lives—they have lost their individuality. They can only ape and strut along on the stage. Ignorant of the wisdom which lies in their religion, they cannot defend that religion from attack ; therefore they seek safety in flight. Islam, they say, was of course all right thirteen centuries ago, but now the world had changed. How could a system, designed to meet the needs of long ago, fit into modern conditions ?

Certain points in the teachings of Islam have specially been subjected to attack by European influence and it is exactly on these points that the above type of man is particularly shaky. Outward acts of worship like *salat*, fasting, etc., the injunctions with regard to lawful and forbidden foods ; aspects of the teaching of Islam bearing on the position of woman in society, like polygamy and partial segregation of the sexes : and teaching with regard to interest —these are the questions with regard to which the above type of man desires in his heart to bring about a change.

But due to the very circumstance of his education and his upbringing, he is out of contact with the vast body of life of the general Muslim peoples. His thoughts find no echo in the masses and therefore he seldom dares to speak them out openly.

The masses in their place are dominated by the old type of "Mulla", or "Maulvi" or "Imam"—words which denote, in various localities and countries, the same thing—a man supposed to be well read in theology and therefore a religious leader in his circle. These men, unfortunately, cling desperately to the outer shell of their religion while the spirit and the reality inside has been lost to their sight. The result is that they cannot explain the reasons, the beauties, which form the basis of Islamic teaching ; and they insist all the more vehemently on the observance of a ritual and practice which they cannot explain.

This, in a nutshell, is the general state of affairs prevailing in the Muslim world to-day.

The modern material tendencies are most clearly visible in Muslim countries in the Near and Middle East—Turkey, Egypt, etc., but they are to be met with, more or less, everywhere.

The "Modern Muslim" has despaired of success in "reforming" Islam. As a matter of fact he is not very keen on Islam, either reformed or unreformed : he is keen on quite other things, and he very much wishes to heaven his people would forget all about religion and devote their time and energy to things which really matter. But love of Islam lies so deep in the blood of the masses that he realises well enough there is no possibility of any such

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thing ever happening. So he is altogether in despair, not knowing what to do. The decay and rot and general decline goes on apace meanwhile.

With regard to the mental outlook that has come to be characteristic of the "Modern Muslim" we, in fairness and justice, can scarcely hold him to blame. Education develops intellect even if it does nothing else. With the intellectual faculties quickened into life, man cannot help asking the why and wherefore of things. After taking his diploma from London or Berlin and returning home, if the "Modern Muslim" started asking why he should go to the mosque, or why he should fast, or why was interest a bad institution, it was no fault of his : it was only natural for him to ask these and many similar questions. The trouble is that those doctors of religion whose duty it was to satisfy such inquiries were found wanting and failed altogether in their task. And they still continue to fail.

So much for the "Modern Muslim". He is anchorless, and he is in despair, though he is honest to a degree and has good intentions.

The Mulla and the Masses

Now let us take the common man and the mulla, or imam, or maulvi to whom he looks for guidance and instruction. The terrible decay that has overtaken the Muslim world, has eaten into the very marrow of its bones. Placed in these circumstances, how does the common man feel ? What does he think ? How does the mulla and the imam and the maulvi feel ?

The mulla and his follower shut their eyes to the decay for a long time ; they were not disposed to admit that there was any decay : they preferred to live in a fool's paradise, thinking that everything was as it should be. But moral degeneration, as soon as it has laid firm hold upon a people, is quick to show itself through shattered political power. Turkey, for a long time the champion of Islam, became the sick man of Europe. Out of the ruins of the Turkish Empire there grew up a number of Balkan States till at last the Turk has practically been pushed off the European continent. The Asiatic and African countries of the Turkish Empire fell under the direct or indirect control of Britain. France and Italy. Persia became like a fat and fleecy tender lamb with the talons of two Imperial Eagles buried deep in its back. In India the 70 million Muslims got relegated to the position of a backward minority. The destinies of Muslims in the East Indies, too, passed off into the control of alien races.

When matters came to such a pass, the mulla and his followers were forced to open their eyes, so that the whole Muslim world now keenly realises that something has gone amiss. But nobody really

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seems to know where exactly the trouble lies, nor how to put matters right. The modern educated man puts the blame on the excessively religious outlook of the people in general, the inertia born of too much other-worldliness, the prevailing notions about fate, kismet, predestination, widespread ignorance, and lack of scientific, industrial training. There is a good deal of truth in this diagnosis, but the way he proposes to deal with the trouble is all wrong. He wishes to take religion from the people—a thing which the people would never tolerate. And religion itself, really, is not at fault History bears ample testimony to the fact that there is nothing in Islam that could be held to be incompatible with progress. So long as the Muslims remained good Muslims, they were a progressive people. They excelled in both the arts of peace as well as of war. For centuries they were the torch-bearers of science and learning of all kinds—medicine, engineering, astromony, mathematics, architecture.

The fault really lies in the mistaken views—and ignorance in many respects—with regard to the teaching of their religion, and with regard to the place and scope of religion in life. And this is a fault which the modern educated man cannot put right simply because he himself knows little about religion of any kind, and least of all does he know about the religion which came to him from his fathers.

We have said that it is not religion that is at fault but a widespread mistaken conception of religion. What we mean by this we will try to illustrate by giving a concrete instance. When the Western type of education was introduced in India, the mullas (they are called maulvis or ulama in India) issued a religious decree that all who would go in for this type of education, would, by doing so, become "kafirs" or infidels. The reason why the ulama issued this decree was that they were themselves in mortal terror with regard to their ability to maintain, under changed conditions brought about by a liberal education, the leadership they had enjoyed for centuries. With their position unchallenged for a long time they had begun to neglect the responsibilities and duties which went with that position : they had shamefully neglected to cultivate a real and deep understanding of the religion of which they were the custodians. Instead of feeding the people on religion they had taken to feeding them on superstition and lies. Instinctively conscious of their great failing, conscious of the fraud they were practising upon the people, they knew that new ideas learnt in school by the eager young students would make them ask questions with regard to the ridiculous notions put into their minds as constituting Islam. This situation the ulama knew they were not in a position to face, so they decided to keep the disturbing factors away from the people : they issued the decree referred to above. Such was the

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force of religious decrees of the ulama (they are called "fatwas") some time ago that the people, generally speaking, obeyed it for a good bit of time. In spirit the decree has some influence even now.

This is what happened in India, but it is more or less typical of what happened all over the Muslim World.

Now let us take an other instance. Political power, as is universally admitted, is the result of certain moral qualities. As soon as these moral qualities become engrained in the character of a nation, that nation becomes strong, independent and free. Conversely, when these traits of character disappear from the psychology of a nation, however collossal in strength and prestige, it soon goes to wreck and ruin.

Keeping this truth in view, when we look at the universal decay that has come over the Muslim world, there is only one conclusion we can arrive at—that those qualities which are a necessary prerequisite of power have totally disappeared from the Muslim character. And as soon as we recognise this fact we can at once discern the lines along which the task of regeneration should be conducted if it is to be of any permanent value. Moral regeneration, as a matter of fact, is the crying need of the Muslim world to-day—moral regeneration that is deep and thorough. But the mulla and his follower, here again, are proving to be a stumbling-block in the way.

Fact is that the mulla and his follower are both too dense, too self-complacent, too ignorant and stubborn to realise that any regeneration, along lines indicated above, is necessary at all. They are convinced that the decay is only a temporary phase ; they think it will be over soon without their moving hand or foot to arrest it or to avert it. In any case they are dead sure that when the "Mahdi" and the "Promised Messiah" appear they would restore Islam to its former glory. They would be irresistible ; they would have Divine Succour at their back ; they would combine their forces ; they would wage a Holy War against the world ; they would take the Holy Quran in one hand and the sword in the other : to every one they would give only one choice—either to accept Islam or be put to the sword. All nations then would embrace Islam, and those that will not do so, will be wiped out. With endless resources at his disposal. the Masih would invite each and every Muslim to take away as much wealth as he may be able to manage. All Muslims, thus, would become so enormously rich that wealth, so to say, would literally go begging and there would be no one to accept it.

This what we have said just now with regard to the Mahdi and the Promised Messiah has been said in sober truth : there is no exaggeration in it. The masses and the mullas, the maulvis, the ulama—all are looking forward to the advent of these two per-

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sonages. *They have put all their hopes in them ; and having done so, they are content to leave things as they are and to wait.*

Mahdi and Masih-e-Mau'ood (Promised Messiah).

Ideas with regard to the appearance of the Mahdi and the Masih-e-Mau'ood expected by Muslims the world over are based upon tidings given to that effect in the Holy Quran and the Hadith. It must not be understood, however, that Muslim scriptures have held out a hope to the Muslims of a Mahdi and Masih of the kind referred to in the preceding paragraphs. The scriptures only foretell their appearance and mention some signs of the time when they would appear, as well as some particulars of the work they would accomplish. From these accounts the Muslims have formed a picture in their minds which is the one described above.

This picture, however, is false and mistaken. As a matter of fact there is no resemblance between it and the reality spoken of in the scripturers. The Quran and the Hadith do not hold out a hope of the appearance of a leader who would restore Islam to greatness *without a corresponding reformation in the Muslims themselves*, and without a corresponding measure of exertion and sacrifices of all kinds on their part. According to the Quran and the Hadith, it would be the very mission of the Mahdi and the Masih to reform the Muslims first—to point out the errors in their ways of thinking ; to purge their actions of error ; to remove their weaknesses ; to burn away the dross and the rust of centuries and to make them once more into a strong, God-fearing people. It is a fundamental colossal error on the part of the Muslims to think that the Mahdi would forge them into an irresistible steel blade without their having to go through the furnace repeatedly to be hammered and beaten into shape once more.

With regard to the Mahdi, this word itself makes quite clear the mission of the bearer of this name as well as the work he would accomplish. It is an Arabic word which means "The guided one" ; *i.e.*, when he would appear, it would be a time when all the Muslim peoples shall have gone astray. He would be the guided one, *i.e.*, he would be guided to the right path by Almighty God Himself. Now, at a time when he alone would be on the right path and the rest of the Muslims all gone astray, his first and foremost duty would be to lead his own people back to the right path. And this he cannot do without pointing out the errors of their ways—a thing for which the present-day Muslims have an inherent distaste, as would be clear to the reader in the course of the next pages.

But to return to the Mahdi. In the prophecies contained in the Holy Quran, a great religious reawakening under a great Teacher is spoken of and a number of details given to indicate the time when he would make his appearance. But the word Mahdi, as

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such does not occur in the Holy Quran. It occurs, however, in the Hadith. The most reliable of Ahadith (plural of Hadith) in this respect are that :

1. He would appear at a place called Kada. (Jawaherul Asrar).

2. At the time when he appears, both a solar and a lunar eclipse will take place in the month of Ramazan. (Dar Qutni, page 188).

3. The signs spoken of as indicating the time of his appearance, would begin to show themselves in the thirteenth century of the era of Hijra (see Mishkat Mujtabai, page 471 and the margin note pertaining to it).

4. Another reliable Hadith mentions the appearance of a Teacher in these words : " Even if Faith (the religion of Islam) were to become so far removed from this earth as to be hanging on the Pleiades, a man from among the sons of Persia will bring it back".

What is meant by Faith disappearing from this earth is made clear by another Hadith which says : "Nothing would be left of Islam but its name ; nothing will remain of the Quran except its mere words. The mosques, in appearance, would be well peopled, but they would be devoid of guidance ; and the doctors of religion of those days would be the worst of creatures upon God's earth". (Bokhari, Kitabul Tafsir, Sura Juma)

With regard to the appearance of the Masih one Hadith is "How will you be when the son of Mary appears among you, and your leader from among yourselves." (Muslim).

Another is : "By God ! who is my witness, there is no doubt that the son of Mary shall appear among you, a just judge ; he would break the cross, he would kill the swine. he would put off jizya, and he would distribute wealth so that there would be no one to accept it, and one sijda would be better than the whole world and all it contains (Bokhari and Muslim).

Another Hadith says : "By God ! the son of Mary would appear, a just judge ; he would break the cross and kill the swine and put off jizya ; and at that time the camel would be discarded so that no one would ride on it." (Muslim).

Still another Hadith is to the effect that the Masih, after he has appeared, would be buried in the self-same tomb in which the Holy Prophet is buried. (Mishkat).

It should be remembered that one among the signs of the time when the Masih would appear is the appearance of the "Dajjal". He would be riding on a donkey, the distance between whose two ears would be seventy " ba ". (Baihaqi). One ba is the distance covered by a man's two arms stretched as far wide apart as they would go.

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In one Hadith both the Mahdi and Masih are said to be one and the same person. (Ibn Maja and Hakim).

Some more particulars are given with regard to this donkey and its master. Wherever it will go, it would be accompanied by smoke and vapour. It would also walk on the water. It would feed on stones.

The Dajjal would be blind in one eye. He would call upon the people to believe in him. Those who do so, would become enormously rich. But those who will refuse to do so, all their wealth would leave their homes and go into the possession of the Dajjal of himself.

The letters (ک ف ر) kaf, fe, re, would be written on the forehead of the Dajjal. This would signify that he was a kafir or an infidel.

It would not be without interest for the reader to point out here that in the last quarter of the 19th century a man in Egypt advanced a claim to be the Mahdi. A considerable number of followers gathered round him in a short time and he proclaimed "Jehad" or Holy War, giving much trouble to the British authorities in that country He gained some initial success. A column under General Gordon was overwhelmed and annihilated by his followers at Khartum. General Gordon himself was killed. But the situation was brought under control after this disaster and the pretender Mahdi's mission ended in failure. In the eyes of the Muslim world, the very fact that he failed in the mission is proof positive that he was false in his claim and only a pretender.

The Muslims therefore are now waiting eagerly for the Mahdi and the Masih to appear among them and to restore them to greatness and strength and independence.

[To be continued.]

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THE CRUCIFIXION AND THE ASCENSION OF JESUS

By Zahur-ud-Din Butt, B.Sc., LL.B., Ajnala

Did the Prophet Jesus die on the Cross? Let us try to find the words of Jesus on this point. He is reported to have said :—

"An evil and adulterous generation seeketh after a sign and there shall no sign be given to it except the sign of the Prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the son of man remain three days and three nights in the heart of the earth" (St. Matthew 12 : 39)

These words remain unfulfilled if Jesus actually died on the cross. Did Jonas enter the belly of the whale dead? The book of Jonas says differently. He was alive when swallowed. Did Jonas remain three days and three nights in the belly of the whale dead? No he remained *alive* three days and three nights in the belly of the fish and prayed out of it unto the Lord God and came out of it *alive*. "As Jonas was", *alive* "three days and three nights in the whales belly *so* shall the son of man remain" alive "three days and three nights in the heart of the earth." If we accept the Christian belief that Jesus died on the cross as true, these words of Jesus lack fulfilment. We Muslims believe that the words of Jesus were actully fulfilled and he did not die on the cross. He remained alive in the grave and came out alive. It is a pity that Christians do not reflect over the words of Jesus and do not understand what he expounded in his parables.

Did Jesus ascend to the heaven? Let us try to find the words of Jesus himself on the point. He is reported to have said "and no man ascended up to the heaven but he that came down from heaven" (St. John 3 : 13).

Now did Jesus come down from heaven? The Gospels say differently. He was born in Nazareth. He therefore could not ascend up to heaven. It is indeed a mystery like so many other mysteries of the Christians in the face of the clear words of Jesus to the contrary to believe in his death on the cross and his ascent to heaven.

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QADIAN : ITS PAST & PRESENT

By Sheikh Abdul Hakim

There is only one correct answer to the question " What is Qadian famous for " and that is " It is the headquarters of the Ahmadi community". Qadian has grown from a small village to a town and owes its prosperity to the Founder of the Ahmadia Movement and its character as a religious centre is its main attraction. What Jerusalem is to a Christian or Benares to a Hindu, that or more, in a way, is Qadian to an Ahmadi. It is the stronghold of Ahmadiat, the seat of Arabic learning and the second birth-place of Muslim Philosophy.

Qadian is situated at the foot of the lower Himalayas at a distance of 70 miles in the east from Lahore, the capital of the Punjab. It is connected with the rest of the world by rail (Batala-Qadian section of the North-Western Railway) and enjoys the modern facilities of Post, Telegraph and Electricity. The road to Qadian is always crowded with pilgrims who come to pay their homage from all parts of the world. The inhabitants of Qadian lead a very simple life, dressed in plain simple clothes, with their faces radiant with joy. They greet each other with *Assalamo-Alaikum* (peace be with you). They have a small world of their own in which they live happily and assemble in mosques to pray to the Almighty five times daily, the cry of the *Muezzin* reminding everyone that there is a greater mission in life than the gratification of one's bodily desires. In short, the Ahmadis are the happiest, the most contented and at the same time well disciplined and organised people on the earth.

Qadian fulfils in its name a prophecy of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), as described in the famous work *Jawahar-ul-Israr*, that the Mehdi will appear in the latter days from a village called "QADA".

Qadian was founded about four centuries ago by Mirza Hadi Beg, a descendant of Haji Barlas, who was an uncle of Amir Taimur. When Amir Taimur invaded the Kish territory, ruled by Haji Barlas, the latter migrated to Khurasan in the North-West of Persia. His descendant, Mirza Hadi Beg, turned his face toward India with a party of 200 of his relatives and followers. This was the time when Babar, the first Moghal Emperor, laid down the foundations of the Moghal Empire in India by winning the first battle of Panipat. He, *i.e.* Mirza Hadi Beg, settled about nine miles from the

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River Bias and named the place as Islampur. He was a very brilliant administrator and consequently Babar conferred upon him a title and entrusted him with the office of Qazi of the surrounding ilaqa. He started living in Islampur after building a small fort in it and thus the place became known as Islampur Qazi, *i.e.* Islampur which was the seat of the Qazi (the administrator). The place came to be known simply as Qazi or Qazian which in due course corrupted into "Qadi" "Qadian".

Qadian continued to flourish and its owners enjoyed the patronage and confidence of the Moghal Emperors. In 1717 A.D. the then Emperor Farrukh Siyyar was pleased to confer upon Mirza Faiz Muhammad Khan of Qadian the title of "Adhad-ud-Dowlah" (*i.e.* the Arm of the State) together with the rank of Haft Hazari (*i.e.* Commander of 7000) which entitled its bearer to be counted among the highest nobility of the Moghal Court. The Firmans of Emperors Alamgir II and Shah Alam II show that the Mughal chiefs of Qadian were always in the high esteem of these kings and their jurisdiction extended over an ilaqa of about 60 miles around Qadian.

By that time, however, the central authority had been considerably undermined and anarchy had set in in various parts of the great Moghal Empire. The Punjab, though close to the Imperial capital, became a bone of contention among petty chiefs. Consequently Qadian too, which was a seat of the Moghal Chiefs and could not escape the ill-fate of the Empire, was invaded by the Ramgarhi Sikhs and the chief of Qadian, being unable to stand the overwhelming odds, was forced to flee from Qadian after losing the lives of a good many members of his family, leaving his estate in the hands of the enemy who plundered the fort and demolished its four walls. Soon after the time of anarchy, Maharaja Ranjit Singh established an ascendency and peace was restored in the Punjab. The jagirs were ordered to be restored to their respective chiefs. Consequently the Moghal family was permitted to return to Qadian and once again this village started flourishing.

After the annexation of the Punjab by the British, the Qadian jagir was resumed and in lieu thereof a modest pension was granted to the head of the family with proprietary rights over Qadian and several neighbouring villages. At the time of Mutiny, Mirza Ghulam Murtaza raised and equipped a force of 50 cavalrymen out of his own scanty resources and sent them under the command of his son Mirza Ghulam Qadir to help General John Nicholson in his fight with the rebels at Trimu Ghat on the River Ravi.

A short history of the Moghal family of Qadian appears in Sir Lepel Griffin's book entitled *Punjab Chiefs*. Qadian has always

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been distinguished for its steadfast loyalty to the Government. General Nicholson of the Mutiny fame was only stating an established fact when he wrote in one of his letters mentioned in the *Punjab Chiefs* that the Qadian family showed greater loyalty to the Crown than any other in the District. Thus Qadian has a unique hostory of loyalty to the Crown at all times.

Qadian's present fame throughout the world is due to Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement. He was the youngest son of Mirza Ghulam Murtaza and was born in 1835. From his very childhood he was devoted to the study of the Holy Quran and spent most of his time in prayer and contemplation. Hazrat Mirza Ghulam Ahmad was profoundly impressed by the fact that faith in religious doctrines and teaching was generally yielding place to doubt and scepticism all over the world, and the world was fast drifting toward materialism and had practically forsaken God. He was deeply distressed by this state of affairs. His passionate devotion for Islam and deep admiration of its teachings prompted him to undertake the vindication and exposition of Islamic doctrines and teachings. This took form in his famous publication called the *Brahin i-Ahmadia*. In this book his thesis was that Islam was a living faith by following which man could establish contact and enter into communion with his Master and that the teachings of the Holy Quran and the laws promulgated by Islam were designed to help mankind in the attainment of moral, intellectual and spiritual perfection and were in every respect superior to the teachings of other faiths.

He claimed to be the recipient of divine revelation. Scores of revelations received by him were set out in this publication. The book was received with great acclaim by eminent Muslims all over India and it was realized that a great champion had arisen on behalf of the Eternal Truth taught by Islam. Thus Qadian, a small village, became known to the outer world. Hazrat Mirza Sahib was recognised as a most profound thinker of his time and a scholar of Islam. One eminent Muslim leader went so far as to assert that none during the previous thirteen hundred years had rendered so great a service to the cause of Islam as had Mirza Sahib.

In 1886 Hazrat Mirza Sahib published a group of revelations which were constantly being received by him from God and contained a series of prophesies. In 1891 as directed in his revelations he announced his claim to be the Promised Messiah and Mehdi.

The Muslims all over the world were eagerly looking forward to the coming of a Mehdi who would wage a Holy War against the non-Muslims and would force the unbelievers to accept Islam at

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the point of the sword. They were greatly shocked and indeed were furious at hearing the claims of the Promised Messiah who appeared, like his prototype Jesus (on whom be peace), only as a meek and peaceful preacher. The storm of opposition which this announcement raised among all sections of the Muslims was unparalleled in the religious history of India, and at the time it seemed as if this storm would sweep away everything before it. But slowly and gradually the horizon cleared and the Movement founded by Hazrat Ahmad continued to progress steadily so that at the time of his death his followers were numbered by hundreds of thousands and even those who did not accept him as the Promised Messiah and Mehdi began to look upon him as a great religious reformer and a champion of Islam. His powerful and learned exposition of Islamic teachings had also its effect and the bulk of the present-day Muslims who held highly erroneous views regarding the appearance of a warrior Mehdi and the legitimacy of the use of physical force in religious matters slowly and almost imperceptibly accepted his views and began to look upon their former beliefs as opposed to the real teachings of Islam. Thus the Holy Founder of the Ahmadia Movement rendered a public service which stands unique in the annals of History.

Hazrat Ahmad proclaimed his mission by speeches, handbills, articles, pamphlets and books. He was the author of nearly 80 books, most of them in Urdu and some in Arabic and Persian. In those books he expounded the teachings of Islam and his own claims and supported them with strong arguments.

He taught that Founders of all the religions which have found general acceptance were truly divine, who were deputed by God the Almighty to do the work of reformation in different times and countries. It was repugnant to the idea of universal Divine Benevolence to think that God who had made provision for the gratification of physical needs of mankind should ignore their nobler aspect *i.e.* the spiritual one. He would have been considered as partial, had he provided for the spiritual and moral needs of a particular sect of mankind, leaving others neglected and forgotten. Moses, Jesus, Krishna, Buddha, Zoroaster, Confucius and others were all to Ahmad true Messengers of God, even as the Master Prophet Muhammad (peace and blessings of God be upon them all). Thus Ahmad laid the foundations of a universal and real brotherhood among men. Today all over the world his followers are following the path chalked out by him.

Politically the Ahmadia Community of Qadian has always stood by the side of law and order and has loyally stuck to the policy of healthy co-operation with the Government. Their leaders have

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always done their best to give a healthy lead to the country in general and the Muslims in particular in all the important political and inter-communal matters of this country.

The main activity of the community however, is the propagation of Ahmadiat in India as well as abroad. Ahmadiat is, in every respect, Islam itself. A distinct name was, however, given to the Community simply to distinguish it from the Muslim masses who, though they call themselves Muslims, have, in fact travelled far away from the real Islam. Organized missionary work is carried on by means of missions which have been established practically in all countries. Consequently there are now large and flourishing Ahmadia Communities in the Dutch East Indies, the Malay States, Burma, Ceylon, Mauritius and the British colonies of East and West Africa. In the Gold Coast alone there are many Ahmadia schools and about 88 mosques. Almost the whole of the coast of Sierra Leone is now Ahmadi. Similarly the Community is found in other parts of the world, namely Egypt, Palestine, Syria, Iraq, Iran, Afghanistan and Russian Turkistan.

There are active missions in London, also in more than a score of cities of the United States, and in Argentina. Missions have also been established in Japan and China and many countries of Europe such as Germany, Poland, Czechoslovakia, Hungary, Yugoslavia, Albania, Italy and Spain, though in these parts work has had to be suspended owing to the war. Thus Qadian is a centre of a universal brotherhood and enjoys a unique reverence from all kinds of peoples and nationalities, white as well as coloured

Qadian is a very busy place, even busier than some of the thickliest populated and industrial towns of India. From early in the morning till late in the night the people are busy in saying their prayers, working in the factories which have been established for the production of important war supplies, and studies in the colleges and schools.

Qadian has an Intermediate College and an Oriental and Theological College, besides a number of High Schools both for boys and girls. These institutions are lodged in very imposing buildings with extensive lawns and well kept play-grounds. The young scholars have nature all round them and they enjoy the full advantage of pure air and sunshine, the two great gifts of God. The foundations have recently been laid down of a Science Research Institute. There is a system of compulsory primary education among the Ahmadi population of Qadian where the percentage of literacy is about 90 per cent, which is much higher than that of any other community in the country. The percentage of female literacy is in no way lower than that of males.

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About a dozen of papers and journals are published from Qadian. Qadian holds third place in the whole of the Province in respect of the number of papers published.

Qadian's climate is extremely healthy. All the building and lay-out of squares are on modern lines with wide roads and there are several magnificent bungalows built by some of the rich members of the Community.

In Qadian the central organisation of the Ahmadia Community is represented by the Khalifa or supreme head who has a number of Secretaries known as *Nazirs*, to guide the activities of the Community all over the world. For instance—

(1) Nazir-i-Baitul-Mal (Finance Branch) who collects all the contributions from the Community. Every member is required to contribute a minimum of 6 per cent of his income to the funds of the Central Anjuman. Some contribute a minimum of 10 per cent. Apart from this compulsory contribution, there are several other contributions which sometime amount to 33 per cent of a member's income. There is a regular accounting and audit staff attached to this department.

(2) Nazir i-Amoor-i-Ama (Home Branch) who deals with miscellaneous matters relating to the organization and discipline of the Community).

(3) Nazir-Amoor i-Kharijah (Foreign Secretariat) which deals with the matters relating to the Community and the Government as well as dealings with other communities and countries all over the world in which Ahmadis may be living.

(4) Nazir Talim-o-Tarbyat (in charge of Educarion and Training).

(5) Nazir Dawat-o-Tabligh (in charge of Missionary work all over the globe.)

(6) Nazir Talif-o-Tasneef (Branch for compilations and publications).

(7) Nazir Ziafat (Entertainment Branch) for hospitality, which manages the reception and entertainment of guests who visit Qadian from far and near.

There are two annual gatherings of the Community in Qadian *viz.* :—

Jalsa-i-Salana.—An annual general gathering in which thousands of Ahmadis gather in Qadian during the last week of December every year from all parts of the world. Men, women and children flock together to hear the addresses from the Head of the Community and other notable personalities, and this gathering remains for three days, although thousands of guests reach Qadian several days before.

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Elaborate arrangements are made for the boarding and lodging of these guests. It is a spectacular scene to see the Jalsa with more or less 50 thousand guests, smiling, cheerful faces on all sides. They feel proud of their fraternity and love to hear the voice of their leader.

Majlis-i-Mushawarat.—This Majils is composed of elected and nominated delegates of the branches of the Community and gathers in Qadian during the Easter Holidays. The Majlis tenders advice to the Khalifa-tul-Messiah on any matter when asked to do so at the instance of the various departments, or by the Khalifa himself. It is in this meeting that the annual budget of the Community and matters relating to the inner and outer policies of the Community are brought under consideration.

It is a strange coincidence that both the big functions of this Community *i.e.* Jalsa and Mushawarat, are coincident with those of the first Messiah, Jesus Christ (may peace be on him).

Qaza.—There is a Qaza or the Islamic judiciary. Under this system original jurisdiction is exercised by individual Qazis (judges). Against the decisions of individual Qazies appeal can be made to a board of Qazis and against them to the Khalifa-tul-Messiah. Qaza deals generally with those civil cases in which both the parties are Ahmadis and certain matters of disciplinary nature which are not cognizable by the statutory law. No court fees are levied by the Qaza and consequently, besides the moral and spiritual gain, the system saves the Community from the heavy expenses of litigation which are so sad a feature of the administration of justice in the ordinary courts.

Minaratul Baiza.—The Minaratul-Masih is a white Tower of great historical interest. It stands like a white mast over the floor of the mosque Al-Aqsa and is visible from miles away on the road to Qadian. It is beautifully built and highly polished with marble plaster and commands the whole view of the town. Winding stairs inside the tower lead to the top. The cry of the *Muezzin* from this minar five times daily calls the true servants of Islam to pray to the Almighty.

Its foundation was laid in 1900 A.D. to commemorate the fulfilment of a great prophecy in Islam that the Promised Messiah will appear in the later days and will descend near a white tower, meaning that his mission will spread far and wide in the world and the light of his truth will spread in the four corners of the world just as a light from a tower descends and illuminates the whole space around it.

Masjid-al-Aqsa is a beautiful and spacious mosque. Its significance, by implication, was revealed 1300 years ago in the Holy Quran in the following terms :—

" Glory be to Him who made His servant to go on a night

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from the sacred mosque to the remote mosque of which We have blessed the precincts so that We may show to him some of Our signs : surely He is the Hearing, the Seeing". (Holy Quran Part XV).

It gives an indication of the greatness to which Islam will rise. The Masjid-al-Aqsa is the mosque of the Prophet Ahmad, thus the Holy Quran states that Islam will spread over two periods, once at the hands of the Holy Prophet Muhammad and again at the hands of the Promised Messiah (may peace and blessings of Allah be upon them).

In short Qadian is the fountainhead of spirituality for the mankind of this age and the whole current of discipline, organization and righteousness is due to the Head of the Ahmadia Community, a high priest of truth and piety. He holds in his hand the destinies of his followers and his single word can lead them on to action. His very looks bring peace with them and they heal the wounds of irreligiousness like an ointment. Nations have Kings, Statesmen and Generals who can mould their subjects to any shape they like, but a great religious and social reformer is nearer to God than anybody else. Before uplifting their subjects from misery and degradation the Kings and Generals have to wade through a sea of blood by putting mankind before their steel and powder. But a religious reformer dreads even a single drop of blood and conquers the hearts of the people with truth and piety. He pours the water of peace from the fountain of his soul.

There is nothing like close association with the Imam of the time in giving an enlightenment to the soul, nothing more sensitive and more capable of receiving divine effulgence than the soul. Supernatural light affects the human soul much more than the material objects and is unlimited in its nature. When the iron is put into the fire it assumes all the characteristics of this element. Keep dust near a flower and the dust will be sweet scented.

One day in a bath room, sweet-scented dust
Reached my hand from one of my friends.
I said unto it,
Art thou musk or a sweet-scented powder,
That has intoxicated me with its heart captivating fragrance ?
I am an insignificant dust, said she,
But sat in the company of flowers for a time.
The virtues of my companion affected me.
Else, I am the same dust which I was originally.

I invite all seekers of truth to visit Qadian and see things for themselves. They must have seen many places in the world, let them see a place where they can see a world of spirituality and divine inspiration and can attain the Summum Bonum of their life.

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